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IF WE UNDERSTOOD.

If we knew the cares and trials
  Knew the efforts all in vain
And the bitter disappointment
  Understood the loss and gain—
Would the grim eternal roughness
  Seem—I wonder—just the same?
Should we help where now we hinder?
  Should we pity where we blame?

Ah! we judge each other harshly,
  Knowing not life's hidden force;
Knowing not the fount of action
  Is less turbid at its source;
Seeing not amid the evil
  All the golden grains of good;
And we'd love each other better,
  If we only understood.

Could we judge all deeds by motives
  That surround each others' lives
See the naked heart and spirit
  Know what spur the action gives,
Often we should find it better
  Purer than we judge we should,
We should love each other better,
  If we only understood.

Could we judge all deeds by motives,
  See the good and bad within
Often we should love the sinner
  All the while we loathe the sin,
Could we know the powers working
  To overthrow integrity,
We should judge each other's errors,
  With more patient charity.

—Rudyard Kipling.

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2716 Hillegass Ave., Berkeley.

PACIFIC COAST NOTES.

The United Brethren established recently their Third and Fourth churches in Portland.

The Oregon Conference of Congregational Churches meets at Eugene, October 19-22.

Portland and all Oregon have been reaping a rich harvest from the advertising which came through the exposition three years ago. The whole Northwest looks for much in the same line from the exposition in Seattle this year which has drawn many people from the East.

On the occasion of President Taft's visit to Berkeley he said that he did not arrange his Pacific coast itinerary, but that he had stipulated that when he came to California he must come to Berkeley. The influence of a great university center such as this is rightly weighed by a man of such capacity as the President.

The Rochester, New York, Herald, comments with some amazement on the announcement of an exchange of pulpits by the Rev. Dr. George A. Gordon of the Old South Congregational Church of Boston and Ribbi Flaischer, the leading Jewish preacher of that city. The remark is: "No doubt many a man has rubbed his eyes in amazement since reading the announcement." Such an exchange can hardly be called new here on the Pacific coast. Several years have elapsed since the Rev. George C. Adams of the First Congregational Church of San Francisco first exchanged pulpits with a Jewish Rabbi—the first being with Rabbi Voorsanger. Later exchange was made with Rabbi Levy, and the latter participated in the services held the week the house of worship now in use was dedicated, giving the principal address one evening.

An excellent program has been arranged for the Los Angeles Association meeting in the Lake Avenue Church, Pasadena, on Monday and Tuesday, October 18th and 19th. One evening is given to the Brotherhood Movement in which our Southern California brethren are showing considerable activity. Professor Nash of Pacific Theological Seminary is to give two addresses; one on "Essential Congregationalism," and another on "Ministerial Leadership." He is to conduct also a question box on Congregational polity. Frank S. Forbes who has given the matter considerable attention is to speak on "The Attitude of the Church Toward the Orientals on Our Coast." The Association is to hear from Prof. J. A. Scherer, president of the Thorp Polytechnic Institute on "The Message of the Ministry for Today." The Los Angeles Association is one of our largest, and some of its meetings measure well up toward those of State conferences in interest.

"I admired Mr. Taft in the past," says a Portland man, "but as I saw him sitting at the banquet table, neither drinking wine nor smoking, he went away up in my estimation." The President's private secretary, who sat by this man at a luncheon at the Hotel Portland, and who has been with Taft for several years, testified that he has none of these so-called "gentlemanly vices." An attache of the Portland hotel says that she learned that Taft was a plain eater and did not care for sweets. "Consequently the meals arranged for him were marked by elegant simplicity rather than by elaboration." It is said that like a wise man he began with a diet of assorted Oregon fruit and proceeded to plain cereal. This was followed with Oregon salmon and an omelet which is said to have displayed not only the skill of the cook but as well the dignity of the Oregon hen. Black coffee without sugar ended the berakfast.

The California Weekly criticizes President Taft for omitting all reference in his public addresses in San Francisco to the graft prosecution. The Weekly says that it regrets to chronicle the fact that "the president of the United States came to San Francisco and went away again without letting drop so much as one public word which indicated that he knew that there is going on here a struggle for justice such as this continent has seldom seen, a struggle fraught with greater results than are likely to flow from conservation, ship-subsidy, the Panama canal, coast artillery, or what not. For, without justice, even-handed justice, meted out to rich and poor alike, we have no civilization worthy of the name." Very true! Nevertheless we are of opinion that the President was wise in that he avoided public reference to this prosecution. Taft believes in letting the courts decide such matters as come within their jurisdiction. We hope that the prosecution will succeed; we hope that there will be evidence enough adduced to bring about conviction. But, any attempt to bring it about by thundering words from the President or any other man of special national prominence would only weaken the judgment in the minds of the most judicial.

Highland Congregational Church of Portland has prospered under the three years' leadership of the Rev. E. S. Bollinger who went there from Oregon City. We quote from the calendar for Sunday, September the 26th: "Today closes a three years' pastoral relation. Happy and joyous any pastor who can treasure so many pleasant memories as we have been enjoying! During the last year we have been in the dark valleys with some in our beloved church. We know each other better because we have wept with each other. But we also saw God's sunshine together and are therefore nearer to each other. We have enjoyed many victories. The goal has not been reached in many

aims; but the star still shines. Our band of devoted workers have a great work before them." The expenses of the church are nearly double what they were three years ago. Then the Highland Church was a mission church, with aid from the Home Missionary Society. Two years ago it began to be self-supporting. On a recent calendar we notice the following: "This church is going on a tour beginning next Sunday at 11 a. m. The points to be considered are of greatest interest to the King's children. The following conditions observed will greatly add to the pleasure and value of the tourist: (1) Freedom from all mind fear, soul fret, and heart bitterness, the devil's baggage car being dropped. (2) Regular stopovers for young people at Fandom, Nickelodeonville, Oakstown and kindred places. (3) Regular tourists of our company will always remember Greetwell and like points of interest to visitors and strangers. (4) No sleeping accommodations provided, except to babies. (5) While the blessings of the points considered are free, it is well to remember that money keeps the machinery easy." Among the recent Sunday evening topics are these: The Plains of Peace, The Rivers of Calm, The Cities of Life, The Mountains of Assurance, The Influence of Other Worlds, The Ocean of Love. On one of the calendars mention is made of a very helpful prayer meeting, and the admonition is, "You are missing the best meeting of the church when you miss this service."

CHRONICLE AND COMMENT.

Cincinnati has a record of 2,700 truant fathers in eleven months. Women in that city interested in its general welfare seek a law that will protect children and mothers and compel their support.

The Rev. Dr. Cyrus Northrup, for a long time president of the University of Minnesota, was 75 years old last week. He has literary and law degrees from Yale, and was admitted to the bar 49 years ago in Connecticut.

The remnant of the Dowieites at Zion City near Chicago are fighting the Methodist Church which has gained a footing there and is putting up a $25,000 church building. No Zion laborer will be permitted to participate in the construction work.

In a sermon in New York recently Rabbi Stephen S. Wise opposed the marriage of Jews and Christians, saying in that connection: "I am opposed to the passing of Judaism. Christianity itself needs this great spiritual world force which we may continue to be. I am opposed to inter-marriage not because I am anti-Christian, but because I am pro-Jewish and also pro-Christian. I respect Christianity and I also favor the conservation and maintenance of my own people."

In a recent sermon in the Fifth Avenue Baptist Church, New York, the Rev. Dr. Aked defended in the main Dr. Eliot's "Future Religion," according to a report in the New York World. He said in part: "I welcome this paper as a noble and most important contribution to the most essential things of human life. There are tremendous gaps, omissions that can be remedied only by the recognition of a personal Christ. But, so far as it goes it is a noble utterance, negatively and positively—a helpful contribution to our way of thinking and living."

The Rev. Dr. R. A. Hume of India has issued a small pamphlet setting forth the great results of missionary work in that country. He notes the practical abolition of idolatry among educated Hindus, their reverence for Jesus Christ, and their growing belief in the Fatherhood of God. Another result is in the way Hindus are now copying missionary methods in caring for the neglected classes whom heretofore they have treated with contempt. Now many of the higher castes seeing how Christianity has uplifted the poor and unfortunate have concluded that it is a social, economical and political wrong to keep such people down.

Baron Shibusawa and many of the other members of the Japanese commercial embassy to this country listened to a sermon by Dr. Gunsaulus in the Auditorium while in Chicago. The Japanese agreed with the preacher when he decried the building of warships. Speaking of the different religions of the world Dr. Gunsaulus said: "All the great religions have been born in the East, and they must be interpreted in the air of their birthplace."

The recent parade in Chicago in behalf of law and order and temperance has been widely spoken of as in its way the greatest ever held in this country. At least twenty-five thousand people were in line, and several times that number witnessed it along the route. General Frederick Dent Grant, escorted by a company of Grand Army veterans, led the parade. As to the rank and file, a daily paper says that "there were policemen and parade marshals on horseback and preachers and parishioners on foot. There were automobiles by the hundred from the huge touring car and delivery van to the smallest of runabouts and the slickest of motor cycles. There were victorias and phaetons, tallyhos and shays, drays and delivery wagons." About every device which could be imagined to show the evil of the liquor traffic was used with telling effect. The more hideous the saloon was pictured the greater was the cheering on the part of the multitudes on the streets. The parade is regarded as a great success as an educational influence. It is remarked that the identification of General Grant with it is likely to mark a new epoch in his public career.

Writing concerning "Swedenborg as a Genius or a Madman," a writer in the Westminster Review says: "In these days of 'Christian Science' and 'Faith-Healing' of all kinds, one ought perhaps not to be astonished at any credulity of mankind where spiritual matters are concerned. Still it almost passes comprehension how any sane person, after reading some of Swedenborg's diaries, and theological works can for a moment doubt his insanity, much less look on his writings as inspired. On the contrary, they bear every evidence of unmistakable mental derangement." Among the symptoms mentioned are hallucinations of sight, taste and smell, and kleptomania are suicidal tendencies. Another symptom of insanity the writer says is that the person takes a great aversion to relatives and friends for whom he previously had an affection. With reference to this in Swedenborg it is said: "Such excellent Swedish kins as Gustavus Wasa and Gustavus Adolphus, as well as Charles XII., who had shown him much kindness, and given him his appointment, he ignominiously dispatched to hell." Gustavus Adolphus, he described as

changed in hell first to a little yellow dog, and afterward into a cat. Another well-known personage whom Swedenborg declared that he discovered in hell was Apostle Paul, whom he calls "the worst of the apostles." Nearly all of Swedenborg's relatives, including a brother-in-law, who was an archbishop, he located in hell.

It is said that Dr. Chapman, the evangelist, as a result of what he has learned during his campaign in Australia, will follow a new plan in his work hereafter. The British Weekly summarizes as follows from an interview in a Melbourne paper: "Hitherto in America he has made it a condition that in any town in which mission services are held the ordinary church services shall give way to them. The ordinary activities of the churches were hunng up while the mission was in progress. Dr. Chapman now thinks that this is a mistake. He will henceforth make it a condition that in every town he visits all the ordinary course of church life and work shall be kept going, and he will interweave his meetings with the familiar and ordinary gatherings of the churches, so as not to discredit them, or attenuate them, or compete with them, but to stimulate them. He will not hold a meeting, for example, on Wednesday night, as this is an ordinary night for church meetings. He will not hold a service on Sunday nights, for this will clash with the ordinary church service, but will give five evenings in the week to evangelistic gatherings, and on the other two evenings every church will be expected to apply the methods of the mission—to kindle its fire, repeat its music—within its own walls. Also he has come to the conclusion that for permanent work a short mission is a blunder. When he returns to Australia 'it must be not for a dash, but for a siege.' The work must be methodical and thorough in each town, and so it will have a cumulative force." All in all this is an indication that Dr. Chapman has come to realize that the best religious work is along the line of the regular channels and that anything that is done to their discredit is not only ultimately unfortunate, but only partially successful at the time.

PSYCHIC PHENOMENA.

In our article last week on Psychic Phenomena we gave some of the more startling experiences of the persons who are experimenting in such matters. It is our intention to give attention this week to some of the findings and conclusions of the Society for Psychic Research and other accredited authorities. For several years investigations have been conducted in this country and in England by this society in such a manner as to preclude fraud. The work of the society has been given to the public in condensed form to considerable extent by Professor Hyslop who a few years ago on account of ill health resigned from the professorship of ethics and logic in Columbia University, and has since been giving himself wholly to the work of psychic research.

In his latest book, "Psychic Research and the Resurrection," Professor Hyslop considers Telepathy extensively, and concludes that it cannot explain the phenomena. In considering secondary personality he states that "its functions so clearly imitate spiritistic phenomena that they deceive many with the belief that they are communicating with a spirit world when they are but dealing with subconscious states simulating it, the simulation never reaching the stage of supernormal information." Nevertheless he is profoundly of the belief that there have been communications with the spirit world, and he looks forward to a time when life here on earth will be transformed by the unquestioned scientific demonstration of the fact of the continuity of life by means of such communications.

No one, perhaps, has made more exhaustive study of psychic phenomena than Mr. Frank Podmore, who has long stood out against the spiritistic hypothesis. In the September number of the Fortnightly Review, he has a review of Mr. Stead's recent book, "How I Know That the Dead Return," in which he sets forth also his study of those "cross correspondences" which have of late impressed certain persons as having full evidential value.

These purported communications have been received by automatic writing through different mediums at the same time in England, in the United States, and in India.

Mr. Podmore makes the admission that there are found herein "a few things which it is difficult to trace to the minds of the automatists alone." And his conclusion is: "There is no doubt justification even now for deferring the final judgment until further investigation shall have enlightened our ignorance, and shall enable us to give a decisive answer to the question whether these dark sayings proceed from the dead or the living." Mr. Podmore's remark further is: "Whatever interpretation may be given to these curious writings we are forced to recognize something extraordinary to be explained. It may ultimately be proved that there is no indication of post-mortem agency but to prove that it is necessary to assume the action of living minds upon one another of an unprecedented kind. From every point of view then these remarkable records are worthy of careful study."

Seeking explanation of these phenomena on natural grounds, and dismissing as wholly untenable at this stage of investigation the hypothesis of fraud, Mr. Podmore says: "There remains only the hypothesis of some other cause—a cause which has been provisionally named telepathy, but which no one has yet ventured to define in other than negative terms, as communications apart from the recognized sensory channels." And he adds: "The establishment of such a faculty if only as the vestige of a primitive mode of sensibility—now superseded by articulate speech—would surely be a result worth all the labor spent."

We believe that the time has come for the Church to get away from the idea, prevalent still here and there, that the study of the accult is something to be frowned at—that these things are of the devil, and that he is likely to get all who have to do with them. The average person should have nothing whatever to do with mediums. Most of them are frauds of the deepest dye. But when men like Hereward Carrington, who has for years exposed almost countless frauds, takes up the study of a person like Eusepia Paladino and concludes as he has concluded in the "unmistakable genuineness of the phenomena," telling in that all the great scientists who have investigated her have become converted to a belief in her supernormal powers, let the average man stand in awe and sin not. Especially should this be the attitude when is considered the fact

that the investigators generally have approached the study in a state of complete skepticism, and number among them such persons as Cassare Lombroso, of the University of Turin, of world-wide fame because of his original work in criminal psychology; Professor Schiapareli, the famous astronomer; Professor Charles Richt, the eminent physiologist; and Sir Oliver Lodge, England's famous physicist.

A few months ago Mr. Carrington in company with two Englishmen who like himself had been investigating mediums for many years, and who had never witnessed any such phenomenon that was not at least unconvincing if not clearly fraudulent in character went to Naples to study Eusepia Paladino. They experimented with her not in her own house but at a hotel selected by them and under conditions such as to make trickery seemingly impossible. Mr. Carrington's conclusion is that some of the phenomena indicate the existence of a force, a vital or nervous energy, unrecognized by physical science today, which extends at times beyond the periphery of the body. But this, he says, would explain only some of the phenomena; others, the more remarkable, remaining absolutely inexplicable.

It should be recorded here that the majority of the persons who have investigated Eusepia Padalino oppose a spiritistic interpretation of the facts, and incline to belief in the operation of some unknown but intelligent force directed by the subconsciousness of the medium.

Objection is often made to these purported communications because of their disconnection and triviality, because of the confusion in them at times. However, investigations have led to the realization that there are great difficulties in the way. For example, the following is reported as having come a few years ago to Dr. Hodgson of the Psychic Research Society from George Pelham who had passed into the life beyond: ,

"Remember we shall and always shall have our friends in the dream life, i. e., your life, so to speak, which will attract us forever and ever, and so long as we have any friends sleeping in the material world; you to us are more like as we understand sleep; you look shut up as one in prison, and in order for us to get into communication with you, we have to enter into your sphere, as one like yourself asleep. This is just why we make mistakes as you call them, or get confused and muddled."

Professor Hyslop states that "there is apparently a good deal of evidence that more or less amnesia of both the normal life beyond and of past earthly life arises from the condition necessary to communicate, though it is only the amnesia of our natural dream life."

In this he finds explanation for the triviality of the messages, and the confusion.

He says also that "communicators gradually lose the power of communicating incidents of terrestrial experience as time elapses, and can only engage in non-evidential communications, though retaining certain characteristics of identity." This, he says, is a quite natural phenomenon for anyone who has observed human development in this line. "The past vanishes in proportion to its inutility in our growth. The adult forgets his childhood, and the child at certain stages forgets the events of infancy, as its personality changes. A crisis in our lives may involve such an alternation of interests as to reduce to more or less complete amnesia the incidents important to a previous system of habits and interests. Now, after death, assuming that we continue to exist, we have no need of our past sensory experience except as an accident of the retention of our personal identity, and as soon as this has been established by new experiences in a transcendental environment, whether we call this ethereal or spiritual, we may allow sensory memories to atrophy and to be irrevocable, at least with that intensity and in that form that may be necessary to make them communicable with a physical world." He adds that he does not say or imply that the past is not clearly recallable in the normal state beyond, but that as time elapses it seems that it cannot be recalled for communication.

What, it may be asked now, is our own attitude toward these phenomena and the investigations? It is merely one of open-mindedness and expectancy. As yet nothing has been substantiated. It is to be hoped that something conclusive will be obtained before many decades roll around. Our world is far from an understanding of this mighty universe of which we are only a part. As Camille Flammerion, the far-famed astronomer, has said: "Many another unknown force will be revealed. The earth and the planes were circling about the sun in their harmonious orbits while astronomical theories saw in them only a complicated whirl of seventy-nine crystalline shells. Magnetism was encircling the earth with its currents long before the invention of the mariner's compass which reveals them to us. The waves of wireless telegraphy existed long before they were arrested in their flight. The sea was moaning along its shores ages before the ear of any being had come to hear it. The stars were darting their rays through the ether before any human eye had been raised to them." And so, it is not unreasonable to entertain the thought that some time forces and agencies about which we now know but little will enable us to bridge the gulf between this and other worlds and existences. To the Christian believer such a thought ought not to be obnoxious. Jesus of Nazareth, the great head of the Church, after he was crucified at Golgotha, appeared to his disciples in a body with which he could enter their rooms without passing through their doors or windows, and was with them for forty days in a form in which he could appear and disappear as he could not aforetime. And once previous to his decease he talked with Moses and Elias long gone into the spirit world, visible to Peter, James and John, the apostles whom he had taken with him to the transfiguration mount.

What reason is there for saying that there happened there things which are never again to happen on earth?

Said a recent writer: "The note of reality is missing in a great part of the preaching of today. I asked a Spiritualist, 'Why have you left your church for spirtualism?' and the answer was, 'I got no reality there.' The same answer I got from a Christian Scientist, also from a Theosophist. Christ in his miracles gave reality—as the cure of the sick; that was a reality which the anxious mother or father could undertand. 'These signs will follow,' said the Master. But you say the age of miracles is passed. Spiritualists say no; Christian Scientists say no; Theosophists say no. Do not stop to discuss what is meant by miracles; you know what these objectors mean. The age

of the manifestation of these psychic forces is not passed. Many of the churches in the neighborhood of the Christian Scientists' marble palace, opposite the New York Central Park, and of Mrs. Papper's church in Brooklyn, are not nearly as full as these. Often on a rainy night you may see these latter churches filled to the door. How large a multitude would have followed Christ had it not been for his feeding the hungry, and making the sick well, and casting out devils'? I know; I know this is not the highest motive, but it is the starting-motive to broader and higher thinking, a motive that Christ did not neglect."

An eminent doctor of divinity not long ago uttered himself as follows:

"Spiritualism, if true, means a new frontage to the race. The God of Augustine; of the creeds, the God of the Old Testament, and the old interpretation of the God of the New Testament is largely outloved, and quite likely will be soon outlived. The Church, if it would not die, must readjust itself to the new mental and spiritual unfolding." And again: "Belief in the reality of the unseen world will inspire courage in the poor and brighten all lives; it will give a tangible reason for the millionaires to cease living a life of waste and the life of the idle rich. Life will become real and earnest when we know—scientifically know—that the grave is not its goal."

It is worthy of note in this connection that both Professor Hyslop and Dr. Hodgson were materialists and came to a belief in the reality of a spiritual universe through their investigation of what seemed to them spirit communications.

It was gratifying to hear Bishop Fallows, at a recent Congregational association meeting, say to the people that they should not be afraid to be called spiritualists notwithstanding the taint that had for long attached to the term; and further that there was strong Biblical ground for belief in such psychic phenomena as is now under investigation with the hope that the continuity of life may in this manner be scientifically established.

Doubtless there are persons who will incline to the belief that they who look for some such scientific certainty as to immortality have lost their mental poise. An old Roman governor said to the apostle, "Paul, thou art beside thyself;" and Socrates was held by some of his contemporaries as being crack-brained.

The Rev. Dr. I. K. Funk says that his position as to these phenomena has led at least one person to tap his head significantly and remark quietly to another: "A crank for sure; he has got 'em badly."

But history shows that not a few of the men who have brought to the world its greatest discoveries have been called cranks.

THE CONSTITUTION OF SWITZERLAND.

By Prof. Granville F. Foster.

Switzerland is a very small country, considered alone in its area; in mere size; it is not commensurate with the position it occupies in the history of the world, in poetry and romance, in social and political progress. To-day it is one of the most progressive countries in the world—its government is the most popular of all governments. Its schools among the best in Europe, and within its boundaries, pauperism is almost unknown, and yet this country has scarcely sixteen hundred thousand square miles of territory and only eleven hundred thousand of this area are agriculturally productive. Of the unproductive area, nearly a thousand square miles are covered with glaciers, over four hundred thousand are occupied by lakes, and the remainder by lofty almost inaccessible forests, and river beds and sites of cities and towns, and yet this small area supports a population that now lacks but little of reaching four millions.

Almost every American knows the early, romantic history of this little land, in which is mingled so much myth that it is sometimes almost or quite impossible to separate the true from the false. The thrilling stories of William Tell and of Arnold Winkelried, are now universally relegated to the domain of myth. Historians seem only certain that because of the two great victories over Austria—Morgarten 1315 and Sempach 1386, the three forest cantons—Wrie, Schwyz and Unterwalden united and Switzerland began. In the Middle Ages the Swiss had a checkered and at times an inglorious history but the limits of this article do not permit any attempt to set it forth. Save to say, the land grew by additions until in our day there are twenty-two cantons, each bearing to the Central government much the same relation as a state does to the American Union.

The present constitution was adopted in 1848 after a desolating civil war between the Catholic and Protestant Cantons, but its adoption was only obtained as the fourteenth amendment of the American Constitution, was, in a somewhat questionable manner. According to the provisions of this fundamental documents it was to go into effect when it received the majority vote of the people of the nation and had been adopted by a majority of the cantons. When the vote was taken, the new constitution received a large majority of all the voters of the nation, that voted for it and it was announced that fifteen cantons had given their consent, the extra five being made out in this way—one canton was given a government installed by force of arms and the majority was made in four others by counting all those who failed to vote as **voting yes.** In the matter of our Fourteenth Amendment, the legislatures respectfully of the eleven seceding states legislatures maintained against the will of the majority in each state by the presence of soldiers—voted for it and just enough northern states were added thereto to make the requisite three-fourths of all the states, but really in both cases these acts were war measures, deemed necessary for the welfare of the two nations respectfully, and so indeed have they proved in the highest degree absolutely necessary to welfare and progress, and a vote on these points to-day in the light of experience would be well-nigh unanimous.

Switzerland is a Republic, in some respects like that of the United States but with features which many believe place the former far ahead of the latter in reflecting the opinions of the people; for Switzerland indeed is a Republic that in the most eminent degree represents the people in their sovereign capacity. How this is done will now be shown.

The national legislature consists of two houses, known as The Council of Cantons and The National Council. The first resembles our Senate—each of the 22 cantons sending to it two members and these two being elected like our senators by the cantonal legislature. But here a difference appears, for while the term of a senator of the United States is fixed for six years (nothing hindering to shorten it) and his salary is fixed by Congress and paid

out of the treasury of the United States, in Switzerland, the two representations which any particular canton may send have their terms fixed by the legislature of the canton, and their salaries respectfully are similarly determined and are paid out of the cantonal treasury, hence in the Upper Council ,there are members with varieties of terms and differences of salaries, hence too in a still greater degree than in the American Union, this upper council represents what we would call the states' rights principle. The second house, represents the people, the members being elected in districts by manhood suffrage for a term of three years.

Switzerland has no president but in place thereof is a Federal Council of Seven, elected by the National Council, and one of these in that election is designated as a president, but he is only a moderator or presiding officer of the Federal Council. This Council is always elected from the membership of the National Council and is expected like the English ministry to take part in its debates. Like the English ministry too, it frames bills, but it does not resign because its bills are not passed, nor has it anything to do with dissolving or proroguing the National Council.

The Constitution of Switzerland is peculiar in fully recognizing the Referendum and the Initiative. First of all constitutional amendments whether of nation or canton must be submitted to popular vote—here is a universal **compulsory Referendum.** A few cantons make it obligatory to refer **all laws** framed by the legislature to popular vote, while in all the other cantons, **any law** must be submitted to popular vote, if a majority of the legislature vote for it, or a constitutional number of voters petitioned for it—this number differing according to the varied constitutions of the individual cantons. A few years ago this **Optional Referendum** as it is called was adopted for the nation and it was decreed that a certain number of voters could compel the Federal Council to submit to popular vote any law passed by the national legislature.

The Iniative consists in the right of a constitutional number of voters framing a bill and compelling its submission to the people. Each canton has the right to determine what this number may be and almost all have this number fixed in their respective constitutions. Only a short time ago the nation had its constitution so amended that now fifty thousand voters may frame a law and compel its submission to a popular vote.

Experience has shown that the Swiss people are more conservative than their legislatures, for many an act favorably considered by their representatives has failed in the referendum, and so far only a very few—a mere fraction of the number of bills framed by the initiative have passed by popular vote.

The government of Switzerland as a whole, and that of each canton have been noted for being efficient, economical and steady in action. No where are people more contented. Corruption is almost unknown. All appointments are made on a merit system and persons thus appointed hold their offices respectfully during good behavior, but can be quickly removed whenever it is found that **work is but poorly done.** Here comes in the Recall so named: Though the Swiss are made up of three races—German, French and Italian—there is no race question for all are intensely loyal and the only disturbing element is a small number of anarchists.

Let not the reader here jump to the conclusion that because happiness, contentment, prosperity reign in Switzerland because of its political features, that these same features introduced into our governmental forms would work the same result here. The respective circumstances are widely different. Features of government most admirable in an area of 16,000 square miles, peopled by four millions of inhabitants, having few foreign matters of diplomacy to attend to, no sea-coast, no vexations questions to settle, no colonies to govern, might be absolutely unsuited to a territory of four millions of square miles peopled by eighty millions of inhabitants, having relations with all the nations of earth, with thousands of miles of sea-coast, with numerous serious questions to solve with far distant colonies to govern, yet we are gradually both as states and as a nation slowly imitating Switzerland, and tentatively feeling our way, lest we may make shipwreck of our ship of State. All sudden changes even towards a perfect government are for a time disastrous. Let our motto be "Festina Lente" hasten slowly. Let our socialistic friends adopt this motto. If their views are sound, they can afford to wait until they are tried one by one on a small scale first and the people are educated to adopt them—if unsound, their weakness will be discovered.

NATURE AND A MINISTER'S MEETING.

W. N. Burr.

Last Monday was "Minister's Meeting" day in Los Angeles—the first meeting of the Congregational pastors since the vacation. On Saturday we had been favored with a soaking rain—the first downright downpour of the season. The dust was "settled." The roads were inviting. We had "had a good day" on Sunday, and I was feeling fresh as a colt. So scorning all conveyances, from air-ships to pony-carts, I stepped out into God's out-of-doors untrammeled, and used the motor power within myself to carry me over the four miles between La Canada and the Fair Oaks car line in Pasadena. It was a walk to inspire a poet. Woodsworth never found anything to excel it in his Lake Country," I am sure. I doubt if he would ever have reached the Ministers' Meeting had he attempted the tramp with me last Monday morning. The lure of the wild would have conquered him. It almost got the better of me. I felt the thrill of the truant as I have seldom felt it since early schoolboy days. The air was so fresh, and clear, and cool; the vegetation was so clean after its Saturday bath; the birds were so alert and evidently in love with life, that I was sorely tempted to "stay with it" all, and let "one vacant chair" testify for me in the Minister's Meeting. The test came when the grand old Awoyo Seco was reached. I almost tumbled off the bridge under the pressure of allurement to spend the day communing with the visible forms of Nature. But I have been preaching to others too many years to drop easily into truancy without some terrific prickings of conscience, and with a tremendous pull on my will power, I broke away from Nature, and made my way up the hill and over towards the car line as fast as my feet would carry me; and in due time I was inside the parish house of the First Congregational Church of Los Angeles, with the rest of the brethren.

And as the meeting poured forth its treasures of fellowship, wit, wisdom, and spiritual uplift, I was glad that I had resisted the enticements of the curved line of beauty, and kept myself true to the straight line of duty.

Notice of the meeting had read: "Topic—'Vacation Ex-

periences'; come prepared to give us some of yours." But as we entered the parish house it was evident that something more than the usual once-a-month meeting of the Congregational Ministers was anticipated. People were gathering in the assembly room. There was quite a little sprinkling of ladies among them, and there were men who had not been ordained by the laying-on of hands. By and by the assembly room was comfortably filled; and from start to finish we had no "Vacation Experiences."

But we had something better. After a helpful preliminary service Dr. G. L. Tufts, Superintendent of the International Reform Bureau, was introduced and made a brief address concerning the work of that organization. The atmosphere was at once charged with reform ozone and we filled our lungs full of inspiration to go forth and fight for "the exclusion of the liquor and opium traffic among the native races of the world"; the Sunday Rest Bill; and for the Anti-Race Track law, the unconstitutionality of which its enemies are trying hard to prove.

After Dr. Tufts came the speaker of the morning. "I have the pleasure of introducing Dr. E. J. Bulgin, the evangelist," said the presiding officer. Those may not have been his exact words but he spoke "words to that effect." Dr. Bulgin began to stand up. He is spry as a kitten, but very long and very narrow; and when he forsakes the sitting for the standing position he is obliged to **begin** to stand, and finish when he can. When I describe him as "narrow," I have reference only to physical narrowness. Theologically he seems to be well-proportioned—neither obese, nor yet nothing but skin-and-bones. He is a man of tremendous convictions but he is also not blind to the fact, when he takes his milk pail and sits down beside the cow, that the cow **has** another side; but he is wise enough to stay on the proper side and reach for the whole milking, and not attempt to work on the wrong side or even to move from side to side. I had never before seen or heard Dr. Bulgin; but if that which we saw of him last Monday morning is a fair sample of him, I feel like praying for more of him.

Referring at once to the evils of which Dr. Tufts had just been speaking, Dr. Bulgin said: "The church must work to settle these things." Then he announced that he would speak on "Our Problems and How to Meet Them."

No man can report Dr. Bulgin. It might be possible for an expert stenographer to catch his words, but Dr. Bulgin is not reported until one has caught into it all the gleam of his eye, and the breadth of his smile, and the energetic shake of the head, and the point of his story as it comes sharp from the Bulgin brain and tongue.

"We have our problems, and they are not all of them the little simple things on the first pages of the arithmetic, either," he said. "Everything under the sun that bears any sort of religious brand comes to Los Angeles, and finds soil here in which it can root and grow, for a time at least."

And then he listed some of the "problems."

1. The Social Problem. "Society was never in such a fever and ferment as it is to-day. The masses are not coming to our churches—why? So absorbed in pleasure, business, politics, little surface efforts at reform, and everything else of which the mind of man can conceive that is superficial, that they have forgotten, if they ever knew, that there are any eternal verities."

2. Worldly Amusements in the Church. "What is worldliness? It is the horizontal gaze not tempered by a steady perpendicular gaze. What is the remedy? Spirituality—the great tide of God's love allowed to do its work in the church."

3. Materialistic Evolution. "If God **created**, then that fact has got to be reckoned with; and an evolution without an involution is an impossibility."

4. The Saloon Evil. "One man had a gun that went BANG! Another man came to fight him with a litle gun that went pish-h-h. And the BANG-gun made such a noise that no one knew if the little gun was ever fired or not. I believe the time has come when the church must fight the saloon BANG to BANG! We don't need the modern saloon any more than we need bedbugs in our beds for comfort. The church must stand HEAVY against this evil."

5. The Substitution of False Religions for the True. "Here is our greatest problem. It is even greater than that presented by the saloon evil. People are not hungry for the **truth**, because they are being put to sleep by these false things. The church must maintain a higher standard of piety. A woman was telling me the other day of the comfort she has found since she left the church and turned to Christian Science; she said the Bible was so much dearer to her now than ever before, and clearer as well as dearer, and all that; and I said to her, 'Madam, I do not doubt your word. But if you had spent half the time with your Bible feeding your spiritual life in the old days that you now give the study and thought under the lead of Christian Science you would have been out into green pastures and beside waters of quietness long ago that would have made good solid wheat of you; but you didn't do it then, you made nothing but chaff of yourself then, and it is the chaff which the wind driveth away—every little wind of doctrine that blows over the land will toss the chaff about.' Brethren, a Christless, crossless, bloodless church is a producer of chaff, not wheat; and the church has some things to think about concerning itself as it faces the problems presented by the false religions."

6. Commercialism. "This thing is eating out the very heart of home-life. Father is absorbed in business, trade, money-getting, and he has no home any more; and the other members of the family are all more or less infected. No home life; no church life—just the get, get, get life, and the whole 'fiber' is coarsened but not toughened."

"California presents at least five difficulties to the church that are almost peculiar to this State. 1. The '49 spirit of irreligion. 2. The health-seeker—the man who ought to be making most advancement in spiritual experience is often the very one that is giving least attention to man's deeper life. 3. The money seeker. 4. The pleasure seeker, who made his money in the East, and who comes to this fair clime with his automobile to have a good time, especially on Sunday. 5. The roving disposition, that got a start when it began the journey from the old home in the East and holds on after it gets here, never permitting many men and women to settle down and consecrate themselves to the Lord's work.

"Now, all these things help to build up a mighty strong wall in opposition to the work of the church in California; and the churches of this State have got to have the genuine article in themselves if they are going to bump successfully against all this opposition. We can't fight on this ground with carnal weapons, and win the day. Chicken-pie suppers will not do the work. The Califor-

nia churches ought to be the most spiritual churches on the face of the globe."

After imbibing the tonic of the address I felt so strong that when I reached Pasadena on my return trip, instead of taking the usual mode of conveyance to La Canada I again walked the four miles from the car line, and reached home feeling as if a new lease of life had been given me. Such a day with Nature and a strong-souled man, to say nothing of delightful fellowship with many brethren, tore the petty disturbances of life all to shreds, and lifted me into the way of an exalted experience that I would not exchange for that of any outside-the-church man or woman that I have ever met.

La Canada, October 8, 1909.

PROFESSOR WILLIAM M. SEARBY.

In the passing into the life beyond of Professor W. M. Searby from his home in San Francisco last Thursday, Congregationalism in California loses one of its most valued worked. Mr. Searby was born in Lincolnshire, England, nearly seventy-five years ago. He came to San Francisco from Canada in 1865, since which time he has been identified with Plymouth Church, and has given himself in every possible way to the wider Congregational interests. For many years he was one of the directors of the Publishing Company of the Pacific; the president of the board all of the time of the present writer's connection with the paper until two years ago. His interest and counsel will never be forgotten.

In the professional and business world Mr. Searby was a man of achievement and prominence. For many years he was dean of the College of Pharmacy of the University of California. He was editor of the Pacific Pharmacist, and had been president of the American Pharmaceutical Association. Up to the time of the earthquake and fire in 1906 he conducted a pharmacy in San Francisco.

In the presence of the faculty and students of the College of Pharmacy and many of his church associates and friends, gathered in Plymouth Church last Saturday afternoon, his pastor, Dr. Meserve, paid tribute to him as "a master in his profession" and "a saintly man." In no relation in life, said Dr. Meserve, "Could there be found any who had aught save good to say of him." Not always, said his pastor, can we say of a man's character that it was sound and sweet; "But in this instance we can link together the two words, sound and sweet; and so we admired and loved him."

ENDEAVOR NOTES.

Wm. H. Scudder.

Topic for Oct. 24, "Why Some Men and Women Do Not Succed in Life. Josh. 1:1-9.

A good deal might be attributed to the way in which they were brought up—or—**not** brought up. There are homes in which no ideals are set before the children, very little discipline is exercised, and a real object in life is never aimed at. Then there are other homes which train the children only in the direction that the parents would like to have them go. It may be present circumstances warrant such a course. But misfortune overtakes the family, and life finds the young people prepared for nothing practical.

A great many people fail because they cannot do one thing well. There are a great many elements which enter into success, but if there is one which if singled out should be termed **the elements of success,** it is—doing one thing well. A piano manufacturer told the writer but three weeks ago, that he would like to find a young man in his line of business who could do it thoroughly. He had imported men from the East with five recommendations, had attempted to train a few promising lads, but so far had not found the man or boy who could do that one thing well, or was willing to stick at it till he could. This manufacturer is not alone in his seeking. There are hundreds who are looking for the young man and woman who can do one thing thoroughly. Many fail because they have some little peculiarity or some small habit, that spoils their otherwise good work. It is the fly in the ointment. It is the faulty cog in the wheel. There is the "Wait a minute" habit, and the "Let someone else do that" manner, and the "Glad that's done" air, and a hundred other. An article in a leading paper a few weeks ago, emphasizes courtesy as a great factor in successful salesmanship. It was dollars and cents to say "Thank you" after even a 5 cent sale.

A great many fail because they are never ready. Russell Sage is reported to have attributed his success to two things. First, being always a litle ahead of time, and second, always having some suggestion for consideration. The first is possible to anyone. The second means that the matter had already been carefully thought over, and some conclusion reached. How many are always just a moment late, and if called on for suggestions, maintain a blank silence, or begin with, "I have not given much thought to this matter, but, etc., etc."

Many fail because they do not grasp the business situation correctly. The real reason why persons are employed is to advance the interests of their employers. But there are numberless persons who seem to feel that they are employed to look after their own interests first and those of their employers second. The young person who wants to make himself a necessity to the firm that employs him, must qualify by "Making good" as the phrase now is. "Can I help my employer make more because he employs me?" is a question that the successful employee is constantly answering in the affirmative. It can be done in two ways—by making opportunities for greater sales, or by discovering some process where expenditure is lessened.

Failures by the score can be attributed to lack of stick-to-it-ive-ness. The restlessness of the age has become proverbial, and it is exhibited nowhere more than among the young. Change of firm is accompanied with change of the nature of the employment. One of the assets of the successful man is experience, and this is obtained by perseverence as much as by anything else. Life is full of obstacles, hindering circumstances, unlooked for reverses, but the determined persistent, honest, "Unconquerable Soul" generally floats the banner of success over them all. "Whatsoever they hand findeth to do, do it with thy might."

Among the Churches

CALIFORNIA.

Palermo.—Three persons were received into the Palermo church the first Sunday of October, on confession of faith.

Campbell.—On the pastor's return from his vacation he found the interior of the church building bright and fresh in new clothes—all thoroughly renovated.

Oakland, First.—Fifteen persons were welcomed into fellowship at the last communion service. Mr. Brown's Sunday evening sermons on "Religion and Health" drew crowded house. Many were turned away some evening.s

Riverside, First.—Sunday, October 3d.—The First Church, Riverside, held communion and received ten new members, four on confession of faith. The new year of work begins encouragingly, there being evident a very earnest and progressive spirit in all departments of the church work.

La Canada.—A "Christian Work Conference" was held with the La Canada Church on Wednesday, October 6, with sessions in the afternoon and evening. In the afternoon Rev. John L. Maide, Pastor-at-Large, spoke on "Why is the Church Worth While," and Rev. H. P. Case, State Superintendent of the C. S. S. & P. S., gave "An Up-to-Date Outlook for the Sunday School." In the evening, after a half-hour devotional service led by the pastor, Rev. C. P. Dorland, Superintendent of Benevolences, gave a clear-cut ad-address on "The Advantages of the Budget for Church Ex penses and Benevolences, and the great advance of the Appointment Plan." The Conference was a decided succes, in the effort to bring the local church to a clearer understanding of the general work of the denomination.

Pasadena, First.—The church has extended a call to Rev. D. F. Fox, D. D., of the California Avenue Church, Chicago, and is eagerly anticipating his taking up the work at an early date. Services have been continued during the summer, Rev. C. W. Williams, formerly at Avalon, but now one of our members, occupying the pulpit frequently. Mr. Williams has also had charge of the prayer-meetings, which have been well attended. On October 3d eight new members were received; one, a Japanese, on confession. Among the persons received that day was Colonel M. S. Crosswell, a civil war veteran and the minister who established the Sonoma Congregational Church in 1871 and which he served as pastor until 1877. Since last June Colonel Crosswell has been residing at Altadena. Rally Day services brought an unusually large attendance at the Sunday-chool.

Santa Cruz.—The First Congregational Church of Santa Cruz has had a very profitable summer and it has made its influence most potent. Particularly difficult is it to carry on Christian work in a seaside resort. But by careful, prayerful planning this has been accomplished in our little city. At the beginning of the summer season, in June, a letter was writen to the members of the church by our pastor, inviting all to a Symponium on a Sunday evening on, "How may we best serve our Savior in the church this summer." All departments of the church reported plans to benefit the strangers who would worship with us. The Sunday School provided flowers every Sunday during the summer months, bouquets were placed on a table in the vestibule with the statement over them, "These flowers are for strangers, help yourself." The deacons and deaconesses used a card at the services in greeting strangers. The card bore the salutation, "We welcome you." There was space for name and address. These cards were given to the pastor and he called on the strangers before the following Sunday. The social organizations of the church conducted two receptions each months, one on the second Sunday evening after the service, and the other the third Friday evening of this month. The former consisted of brief semi-sacred program and general hand shaking; the latter was more elaborate in program, and refreshments were served. Choir and pastor made the service of the church, rich and attractive. The whole membership co-operated in giving hearty welcome to all.

OREGON.

Hood River.—Rev. E. E. Reed has resigned from the pastorate.

Beaver Creek.—Rev. John Marshall, the pastor, is preaching every Sunday evening at the Hennesey School house, and from encouragements in the work thinks that a permanent work may be established there.

Wilsonville.—The church at Wilsonville has been holding tent meetings, but now has gone back into a rented hall for meetings. It has a neat sum of money on hand, and will soon undertake a new church building.

Portland, Highland.—Rev. E. S. Bollinger began this 4th year as pastor October 1st. The C. E. gave a banquet October 1st, and Sunday evening following a Rally was held at which 27 new members were received, making the membership 74. Since vacation four have been received into the church.

Oregon City—Pastor preaching series of morning sermons on modern conceptions of God, Bible, Salvation, Eternal Life; and the comfort and illumination that come from such newer thoughts of these great themes. In the evening he is speaking on the vivid pictures found in the gospel account of Mark.

Portland, Sunnyside.—Work on the new stone church building is progressing nicely. The walls are laid up to the main floor, which is now being placed. Pastor Staub is a very busy man these days, but he is not slighting the spiritual welfare of his flock. Seven have been received into the church since summer vacation, three on confession and four by letter.

Portland, Laurelwood.—Church is making steady progress. Ten were received into the church at the last communion, making 29 accessions since January 1st. The S. S. now has an enrollment of 89, and 72 were present October 3d. C. E. of 15 members was organized September 1st. The pastor, Wm. H. Meyer is being assisted by Rev. A. Frank Ferris of Sheridan in a series of revival meetings.

OREGON LETTER.

By George H. Himes.

Tuesday, September 28, was the seventy-fifth anniversary of the first sermon preached in American territory west of the Rocky mountains fronting on the Pacific ocean,

so far as there is any known record. The place where this preaching service was held was at the Hudson's Bay Company's post, Fort Vancouver, Washington, and the preacher was Rev. Jason Lee, the leader of the Methodist missionary party of five which left Independence, Mo., on April 27th, 1834, and arrived at Fort Vancouver on September 16th. The time from the latter date up to the 27th of September inclusive was spent in locating a mission station. Mr. Lee's intention was, on leaving the East, to select a location among the Flathead Indians in the vicinity of what is now the city of Spokane, Washington; but upon arriving at Fort Vancouver the party became the guests of Dr. John McLoughlin, chief factor of the Hudson's Bay Company, and through his influence Mr. Lee selected a site for beginning his work among the Indians at a point upon the left or east bank of the Williamette river about ten miles north of the present city of Salem. His company started for this location on September 29th, and in a few weeks cabins were built, pasture land enclosed for the proper care of the cattle and horses that had been brought across the plains, and the work of instructing the Indians begun.

This anniversary was celebrated under the auspices of the Washington Historical Society, the State Conference of the Methodist Church, and a local committee of Vancouver. The Hon. H. L. McCormick, of Tacoma, President of the Historical Society, presided.

Portland, October 3.

THE HOME

TOGETHER.

I wonder if you really send
These dreams of you that come and go!
I like to say, "She thought of me,
And I have known it." Is it so?

Though other friends walk by your side,
Yet sometimes it must surely be,
They wonder where your thoughts have gone,
Because I have you here with me.

And when the busy day is done
And work is ended, voices cease,
When every one has said good night,
In fading firelight then in peace

I idly rest: you come to me—
Your dear love holds me close to you.
If I could see you face to face
It would not be more sweet and true;

I do not hear the words you speak,
Nor touch your hands, nor see your eyes:
Yet, far away the flowers may grow
From whence to me the fragrance flies;

And so, across the empty miles
Light from my star shines. Is it, dear,
Your love has never gone away?
I said farewell and—kept you here.

—Sarah O. Jewett.

GRIEF THAT ENNOBLES.

A woman, dressed in deepest mourning, stopped suddenly outside a house from which came strains of music mingled with the happy laughter of children.

"Can't it be possible," she said to herself, "that Mrs. Weston is giving a children's party when her little girl has not been in her grave a month? It is shocking! How can one be so unfeeling!"

To confirm her suspicions she paused to listen a moment longer, and, if possible, to catch a glimpse of what was going on inside. Then the front door opened, and against the bright background of light two figures appeared. A mother, with her little girl, was just coming away. The peering black figure by the steps instantly recognized the woman as one of her acquaintances.

"Oh, Mrs. Murray," she began, in some embarrassment, "is Mrs. Weston really giving a children's party to-night, so soon after Nina's death? Is it possible that she has so little feeling?"

The street light cast its revealing radiance on Mrs. Murray's tear-stained face.

"Don't say that!" she answered, gently. "You don't know her. I only wish that you or I could hope to attain to the height of her unselfishness of the depth of her love and faith."

"I am still wearing crape, and my child died two years ago," the woman in black replied, in a tone of self-approval. "Is it really true that Mrs. Weston is giving a party?"

"Yes, it is true," Mrs. Murray announced, with a defiant lift of her chin. "It was Nina's birthday party. The child had planned for it months ago. She had made little gifts for all her friends, and was full of the wish to share her happiness with others.

"Mrs. Weston was simply broken-hearten when Nina died. You know it is less than three years since she lost her husband. But she has prayed for strength and guidance, and she feels that although she can never again be happy herself, it is still her task to help keep things bright and joyful for other people."

"But how can she bear to look at other children enjoying themselves? How can she bear to think of what people will say?"

"Her grief is not like that," Mrs. Murray answered gently. "She doesn't pay any attention to what people say, for she is not listening to the tongues of men, but to the voice of God."

The door opened again, and a slender black figure was silhouetted against the light.

"Edith!" a gentle voice called. "Oh, Edith Murray! You were going away without the little work-bag Nina made for you! I know she wants you to have it."

"Oh, Mrs. Weston!" the child exclaimed, dropping her mother's hand. "How could I forget it!" and Edith ran up the steps to receive the outstretched gift.

For a moment the light shone on the sad face, worn with weeping, yet smiling, and the sight sent a pang of remorse, sharp as an arrow, into the worldly, embittered heart of the woman who had so cruelly misunderstood a fellow sufferer. Impulsively she started forward out of the darkness.

"Mrs. Weston," she said, abruptly, "I have presumed to criticise you. Forgive me. I didn't understand. When my child died I listened to the tongues of men, as Mrs.

Murray says. You heard the voice of God. That is why I am more to be pitied than you."

"We are both to be pitied," said the heart-broken mother. "But we who understand sorrow can help others to find the happiness that survives loss and death.

"Thank God, nothing can kill my child's love for me or mine for her. I have tried to express that love in a way that I am afraid seemed to you crude and heartless, but God understands."

The appealing face was illuminated by a smile that seemed to shed warmth as well as light. And as the two women went their ways, each felt that she had received a benediction.—Youth's Companion.

VALUE OF BREAKFAST FOODS.

The wheaten and oaten products that have been placed on the market under the general name of "breakfast foods" are discussed by Prof. Robert Harcourt in The Journal of the Society of Chemical industry (March 30) with regard to their composition, digestibility and cost. According to Prof. Harcourt, the claims made for some of these food have little justification in fact. We quote from an abstract made for The Lancet (London, May 4). Says this paper:

"The various breakfast foods may be roughly divided into four classes: 1. The old forms of uncooked granulated oatmeal and the wheat farinas. Foods of this class are served after cooking either for a short time or for several hours. 2. Partially cooked rolled and flaked grains. In manufacturing these foods the grain is softened by steaming and then rolled and dried. In this way the food is slightly cooked and may be subsequently prepared for the table in a very short time. 3. Cooked foods —e. g., shredded wheat, which may be served at once without further cooking. 4. Malted foods—e. g., Force and Grape-Nuts, which are supposed to be both cooked and partially digested. Prof. Harcourt examined the following breakfast foods: Granulated and rolled oats, Quaker Oats, wheat farina, wheat germ and rolled wheat, flaked barley, corn meal, Orange Meat, Force, Norka, Malta Vita, Grape-Nuts, Canada Flakes, shredded wheat and rice flakes. Of these, the oatmeals and Norka, an oaten product, contain the most proteins and fat, while all the other foods are richer in carbo-hydrates. From a consideration of the data set forth in the paper and of the number of heat calories these foods produce when burned, the conclusion is drawn that the oaten products have the highest nutritive value. The much-advertised prepared breakfast foods have only a very slight advantage over the ordinary wheaten farina."

In experiments to determine the digestibility of these different foods, the quantities of protein, fat and carbohydrates eaten and excreted were separately estimated, the differences being regarded as the amount digested. Healthy young men were taken as subjects, and each experiment extended over a period of four days. To quote further:

"According to these results, the wheat germ is more fully digested and absorbed than any of the other foods. The protein of all the foods examined is less completely assimilated than the other constituents. . . . The results, as a whole, indicate that the expensively prepared breakfast foods are not more completely digested and assimilated than the wheaten farinas and rolled oats, or even than the old forms of granulated oatmeal. Calculations were then made as to the food value of the digestible matter obtained from a given money value of each of the foods examined. It was found that corn meal is the most economical of these foods, the oatmeals taking second place, and the wheat germ occupies the third place. Oatmeal and wheaten farina in packages are twice as expensive as in bulk. The pre-digested foods are very much more expensive. . . . Experiments were made to determine the the influence of cooking on the solubility of these various foods. Rolled oats and wheaten farina were cooked for different lengths of time, when it was found that the wheat-meals are more readily rendered soluble by heat than the oatmeals. . . . The result showed that the length of time during which the food is cooked does not very materially influence the percentage amount assimilated. It is possible that less energy may have been expended in digesting the foods that were cooked for the longer times, but no figures could be procured on this point. From all the data presented it is evident that cornmeal, rolled oats and the farinas, especially if bought in bulk, are the most economical breakfast foods. It is, however, true that these foods do not agree with every one, and that the predigested foods may be useful for those people who have difficulty in digesting starch. But the intelligent housewives who need to consider economy will do well to continue to use the old forms of breakfast foods, except in individual cases, in which difficulty is found in digesting them."

AN EDUCATIONAL FAILURE.

A busy professional man took half a day off and went shopping. Through hurrying multitudes he made his way, selecting here a book for himself, and again a present of greater value appropriate to the season. Returning to his office, he indulged in a remark to the acquaintance awaiting an interview.

Profanity? No. He was not in a profane mood. He had observed something which awakened other than the expletive centers of his brain. "I have seen to-day," he said, "some thousands of human beings, and not one unmistakably happy face. What does it mean? I have seen men who looked worried, and men who looked bored. I have seen women who looked irritated, and women who looked ready to drop with weariness. I have seen children who looked hungry. I have seen saleswomen who could barely distinguish one tag from another, and who had long since ceased to know where any particular thing could be found. I have seen floorwalkers who looked hopeless and helpless, and driver to whom arrest and imprisonment for killing would apparently have been a relief, and nowhere have I seen the look of joy, or even of satisfaction."

Not every shopper, even in the crowded market places of New York and Chicago, has had so discouraging an experience, and in the towns and country places that are still collectively the larger half of this American nation.

there is plenty of cheery happiness and healthy zest in life. Yet it is not to be denied that too many of our 80,000,000 persons, more or less, are failing to get the best that they might have out of their struggle for existence. They give to the onlooker an impression that somehow and somewhere they have bargained off a birthright for a mess of pottage.

Human beings never had so many "things" as they possess to-day, and the happiness-producing efficiency of each unit of commodity was probably never so small. It has become a rare thing to meet the grown-up or the child who evinces spontaneous delight in the latest additions to his stock of goods, for which, perhaps, he has toiled or teased, until his nerves, or the nerves of his family are shattered. With superabundance have come both litter and waste, while leisure and serenity, to say nothing of a quiet taste, have vanished into the backgrounds of history.

Everybody knows "what ails us," but how few of us have the resolution to follow the ways that would make for abiding prosperity, and the happiness for which alone prosperity itself has warrant of existence! In that simple and obvious rule which Poor Richard laid down for the intellectual life we have the philosophy of all right living: "Read much, but only a few books." Who in his reading follows that rule to-day, or who applies the principle of it to any of his affairs? We pile our tables not only with books, but with fresh issues of papers and magazines that will go to the trash heap with leaves uncut. We fill our houses with junk, our days with distractions, and we balance our checkbooks with despair.

Back of all this passion for worthless accumulations and for meaningless change is a psychological disorder, and back of that lies a deplorable failure of education discipline. The American nervous system is a hair trigger, too sensitive and not substantial. It tires too easily of repetitions of old and familiar stimuli; it responds too easily to stimuli of novelty. We are not so pessimistic as to think this disorder constitutional. The American population has been bred and recruited from sturdy folk of every European nationality, and there is nothing in the blood essentially different from the blood of Europeans, who acquire habits, and are capable, therefore, of that measure of contentment which is essential to happiness. The American environment is not more stimulating in itself than Europe is. Indeed, with its more diversified topography, its different national organization, and its more eventful history, Europe is actually the more richly varied complex of stimuli. No, the American failure in these matters is discreditable, but happily it is remediable. The American child since the Civil War days has been taught to be unstable, superficial and unhappy. He used to be taught to be stable, thorough, earnest, thrifty, self-controlled and happy. He could be so taught again.

The art is not mysterious; it is not difficult. It does not lie in sampling a dozen sciences, in tasting a dozen sensational pleasures. It consists in choosing a few disciplines, a few enjoyments, wisely, and getting out of each one all there is in it. When the American training in the home and in the school comes back to this well-tested plan, we shall see another scheme of American life and another type of American face.—Ex.

Our Young People

TWO QUESTIONS.

The butterfly said to the katydid,
"I always wondered why,
Since butter has no wings at all,
They say 'the butterfly'!"

The katydid replied, "Alas!
To me the reason's hid;
But can you tell me what it is
They say 'the katydid'?"

THE HOMELY LITTLE GIRL.

"I hate you! I hate you!" The homely little girl stamped her foot. "You're mean, mean, mean!" The homely girl burst into a passion of tears. The children who had been laughing at her were frightened to see any one in such a passion, and they ran and left her alone.

She was a forlorn-looking little creature enough. Her feet and hands were too large for her skinny little body, her back was all rounded over where she had carried the babies about, her ears stuck out, her eyes were small, her nose and mouth large. Altogether it seemed (so the children thought) as if she were just made to laugh at, and they never realized at all how cruel it was to laugh at her; if they had they never would have done it.

Among all the children in the school there was not one who loved beautiful things like the homely little girl. The roses in the garden, the glow in the sunset sky, the baby's pretty curls, and a thousand beautiful things besides, filled the homely little girl's heart with joy. Had she not been reminded so often of her own ugly little body she would have been happy all the time. Of course father and mother and the babies loved her, so they couldn't see how ugly she was. You never can when you love people. But the homely little girl's aunts and uncles and cousins, and, worst of all, the children in the school, saw nothing but her homely face and her awkward, mis-shapen body. This was a great pity, for it caused the homely little girl to lose sight of the beautiful things in the world, and of course there are few things worse than this that can possibly happen to any one.

Things went from bad to worse with the homely little girl. She began to look upon the children as enemies, and every time they laughed at her she flew into a passion. She was even cross at home sometimes, and her mother had to scold her, and the babies weren't as happy with her as they used to be.

Every day the homely little girl grew more and more unhappy. The worst day of all came when she flew into such a terrible passion that she frightened the children. It seemed then as if there were nothing more to look forward to. It's bad enough to have children laugh at you; but to have them afraid of you as if you were some horrible monster, that is something you can't endure.

That day the homely little girl couldn't go home for fear her father and mother would see her swollen face and hear her sob (the sobs would keep coming even after the tears had stopped). If father and mother were to see her in that plight, they might guess that the children had been making fun of her, and the homely little girl felt she would rather never go home than have that happen. So she crept behind a wall, and there she intended to stay until she felt sure no one would suspect what had happened.

How long she was there I do not know; but all at once she felt a stir in the air and a cool wind on her hot face, and, when she looked up, there, standing over her, was a creature so beautiful that the homely little girl's heart quite stood still with wonder. It was tall and straight, and it wore a garment of light the color of the sunset. Its face was the most beautiful of all, for it was the face of love and joy. The homely little girl looked up into the angel's face, and all her dreadful trouble slipped away like clouds before the sun.

"Dear little sister," said the angel, and at the sound of the voice there settled deep into the homely little girl's heart a stillness and a joy more wonderful than words could express.

"Would you like a beautiful little body like mine?" asked the angel. The homely little girl's eyes leaped to the angel's.

"This body is made of love and joy, little sister."

The light in the homely little girl's eyes faded; she re-remembered how she hated the children at school.

"Think " said the angel, "how you love the babies at home."

The homely little girl's eyes lightened.

"And think back, little sister, to the time when all the children in school were dear little babies (not so long ago either: innocent and sweet they were like yours at home. They had no wish then to do harm."

The homely little girl had never thought of this.

"Some of them are not loved very much at home. They know so little about kindness." Now the angel's voice was full of love for the children at school. "Some of them do not love beautiful things as you do. They have no idea how cruel they are when they laugh at you."

The homely little girl had never thought of that either.

"Little sister, shall I tell you how to make a beautiful body out of love and joy?"

The homely little girl lifted her arms to the angel, she could not speak.

"To-morrow," said the angel, "take an apple to school and give it to the child who has been most unkind. If he refuses it, laugh; for you may be sure he feels ashamed, and he will soon be your friend. If he snatches it and calls you names, sorrow; for you may be sure he knows no kindness at home. Make this beginning, little sister, and every day do some kindness to the children at school. So every day you will be fashioning out of love and joy a beautiful body like mine. Good-bye, little sister," and the next instant the angel was gone.

The next morning, as the homely little girl was on her way to school with the apple in her satchel, one of the children in the school came half-way to meet her holding out an orange. "We were awful mean to you yesterday," said the child. "Wouldn't you like an orange?"

Oh, how that one little act of kindness paved the way for love to grow! And it did grow. Many a struggle it had, and many a sorrow was mixed with the joy; but the homely little girl kept on doing as the angel had bidden her. She thought of a thousand things she could do for the children at school and for the babies at home, and love throve so fast that before she knew it she and the children were the best of friends, and they thought no more of her ugly body than did the babies at home.

Still there was little change in the homely little girl's body. Her feet and hands, her ears and nose and mouth were just as large and her eyes just as small. Still, the angel had said she could make for herself a beautiful body, and, although she couldn't understand, the homely little girl knew in her heart that the angel had spoken the truth. So she kept on being kind and happy, and, as the years went by, she began more and more to see into the meaning of the angel's message.

At length, one day, when she was an old lady, she and a great many other people, many of whom had been children in school with her, were all together in a place, when something happened. No one knew just what had happened, but all at once the homely little girl and all the rest of the people found themselves standing together each in a new body which he himself had fashioned during all the years just past. Where the old bodies had gone no one knew, but the new ones were not a bit like them. Some were so small and so colorless you could scarcely see them; some were black and terrible to look at; some were fair and good to see. In the midst of them stood the homely little girl in the new body which she had made out of little kindly acts of joyous love. Every one was gazing at her, for she was beautiful, just as the angel had said. Tall and straight she was, and clothed in light the color of sunset. Her face was most beautiful of all, for it was the face of love.—Christian Register.

THE CHILD OF THE SUN.

Once upon a time, early in the morning, when the sun was just climbing over the hills and all the clouds were rosy pink, a little child lay asleep in his pretty white bed.

"Wake up, wake up," ticked the clock that stood on the mantel. "Wake up; wake up." But the child did not hear a word that it said.

"I'll wake him up," said a bird that lived in a tree close by the window. "He throws me crumbs to eat every day, and I will wake him with a song." So the bird sat in the tree and sang and sang. "Wake up, dearie, dearie, dearie," till all the birds in the garden waked up and sang with her; but the little child slept on in his pretty white bed.

He was still asleep when the wind from the south blew through the garden. "I know this little child," said the wind. "I turned his windmill for him yesterday, and I will blow through the window and wake him with a kiss." So the wind blew through the window and kissed him on both cheeks, and blew his curls about his face; but the child did not stir in his pretty white bed.

"He is waiting for me to call him," said the rooster in the barnyard. "Nobody knows him so well as I, for I

belong to him and I will wake him." So the rooster stood on the fance and flapped his wings, and crowed:

" Cock, cock-a-doo,
I'm calling you.
Wake up, wake up,
Cock, cock-a-doo."

He waked the yellow chickens and the old hen, the pigeons in the pigeon-house, and the little red calf in the barn. Even the lambs in the meadow heard his call; but he did not wake the little child, though he crowed till he was hoarse.

Now by this time the sun was bright in the sky. It shone over the hills and the meadows. It shine in the barnyard where the noisy rooster crowed and in the garden where the birds sang, and it shone through the window right into the little child's face. **And the little child opened his eyes.** Mamma, mamma," he called; and his mamma came in at once to dress him. "Who wwked my baby child?" said she; but nobody answered, for not even the hcild himself knew that it was the sun.—Maud Lindsay, in Kindergarten Review.

JUDGED BY THAT MARK.

The boy in search of a job turned up at supper time at his sister's home looking rather disconsolate.

"I didn't get nothing to do," he said, shortly, as soon as he was seated.

"I don't wonder, if you used that kind of grammar," said his sister.

"That wasn't it; I had my company grammar on all right; 'twas something else, and I'll tell Jim about it after supper. You'd spring the 'I-told-you-so' game on me, and make me tired."

Jim was his brother-in-law and had been a job-hunting boy himself not many years before. He was beckoned into the sitting room immediately after rising from the table and once there the door was shut by his wife's youthful brother, who turned and said: "I went to fourteen places today, Jim, and was turned down at every shot."

"What was the matter?" asked the sister's husband.

The boy held up the forefinger of his left hand, along the inner side of which was a yellow stain showing as far as the second knuckle. "That," he said, simply.

"H'm," said his brother-in-law, "the boss in our shops won't allow cigarette smoking, either; but I didn't know things had gone as far as this. Why don't you quit?"

"I have. I quit last night. One of the guys that said, 'Git,' called me back just as I got to the elevator, and says: 'What makes you smoke cigarettes?' 'I don't,' I says. 'There's some things worse than cigarette smokin,'' he says. 'I quit last night,' I told him. Then he grinned a little and said I might not be such a liar as he thought after all, but it was a fact that Chicago men had quit hiring cigarette kids. Then he said if I had quit I might come back next week."

THE DRUMMER BOY OF SHILOH.

An interesting story is told of the way Colonel John L. Clem, the famous "drummer boy of Shiloh," and now assistant quarter-master-general, got into the regular army. In the early days of General Grant's first term as president, Clem, without aid, secured an audience.

The president said, "What can I do for you?"

Clem said: "Mr. President, I wish to ask you for an order to admit me to West Point."

"But why," said the president, "do you not take the examination?"

"I did, Mr. President, but I failed to pass."

"That was unfortunate," said the president. "How was that?"

"Why, Mr. President, you see, I was in the war, and while I was there those other boys of my age were in school."

"What!" said the president, amazed. "You were in the war?"

Clem was then scarcely eighteen, and boyish looking.

"Yes, Mr. President, I was in the war four years." And he related his experience.

The president then wrote something, sealed it, and, handing it to Clem, said:

"Take this to the secretary of war. I guess it will fix you all right."

Clem went to the secretary, to whom he had already applied, and was received somewhat coldly. He delivered the note. The secretary read it and said:

"Do you know what this is?"

"No," said Clem, "but I supposed it was an order to admit me to West Point."

"Well, it ain't," said the secretary. "It's an order to commission you second lieutenant in the regular army."—Leslie's Weekly.

That the people are waking to this serious problem is shown in the interest manifested all over the country in the coming municipal elections. New York is fighting Tammany; an effort was on foot to unite all the forces against the political monstrosity. This movement was about accomplished when Hearst and his Independence League withdrew. This is the usual service of Hearstism to reform politics. Now each party has its own candidate, which means a divided fight on Tammany, with Hearst probably allied with it. In San Francisco the fight centers around Francis J. Heney, the famous graft prosecutor, an dthe whole country is anxiously waiting to see if the citizenship of San Francisco will rally round this man who has made such a courageous fight. In the election or defeat of Heney San Francisco will be praised or blamed, and the sympathy and respect of the country at large will be increased or decreased. In Los Angeles the fight will be along the same lines as in the Recall Election which put Mayor Alexander in power last winter. The Good Government Organization has twice as many organizations already as it has ever had at the end of a campaign in the previous campaign. Mayor Alexander will undoubtedly be re-elected, and in all probability all the officers elected will be honest and capable men.

State division continues to be discussed and acted upon in Southern California; delegates have been selected by many civic organizations for the purpose of taking action in the matter. It was believed by many that the question of separate statehood would die down but this time it seems like the proverbial cat-life.

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